

Wichita Daily Eagle

THE CURSE OF MAHINGAN

A BIT OF INDIAN LEGENDARY FROM THE UPPER OTTAWA.

Manahichity, a Mahingan, had been a considerable time in the land of the dead. A curse that lasted through several generations, ended in a dog's death.

When the first white missionaries entered to explain to Indians the Christian religion, the effect was at times rather startling. The Indians mistook the substance for the symbol, the objective for the subjective. It is not surprising, therefore, that an Ojibwa chief, who once traveled in the early days of Canadian civilization as far as Montreal, and met there a Jesuit missionary, having received from him a lamb as a present, mistook it for the lamb of God, concerning whom the missionary had talked much, and he took it with him when he returned to his people, impressed upon them the sacredness of this wonderful, and to them, strange beast, enjoining upon them the necessity of worshipping it with honor and reverence. A small island was chosen as a suitable dwelling place for this new Mahingan, and the Indians were happy in possessing an animal at once so sacred and so easily kept.

THE "BAD INDIAN" WAS JEALOUS. Unfortunately the owner was the object of much jealousy on the part of one who had always laid claim to the position of a leader of the tribe. He was a good hunter and a bold man, but he had the reputation of being what is called a "Bad Indian," a very vague term of disapprobation, but very common among Indians. He saw that the possession of this lamb gave much power to his rival, and he determined to deprive him of it; and being somewhat of a utilitarian he considered that the best way to do this was to eat it, which he did surreptitiously, and at night. On the following day consternation reigned among the Indian camps; the sacred lamb was gone.

The owner was furious, but tried to turn the mishap to account by stating that no Mahingan of such importance would stay where "Bad Indians" were allowed to live with impunity, which explanation was accepted as satisfactory, and the lamb was found, clean picked and bearing unmistakable evidence of having been boiled. This upset the supernatural translation theory altogether, and evidently pointed to the murder of a Mahingan, but the question arose, "Who was a sacrilegious wretch who had dared to fill himself with a god?" Manahichity, the owner, openly accused Mahingan to his face, but Mahingan laughed at him, saying: "No one can eat a real Mahingan. The Mahingan would never likely eat it. If your animal was a truth, then it would have saved itself; if a fraud, then the sooner it was eaten the better."

So true did this saying appear that some of the Indians shifted with Mahingan, for all recognized that it was he who had eaten the lamb, and there were not wanting those who began to turn away from him, for inducing them to worship false gods; and Manahichity saw that strong measures were necessary in order to maintain his reputation of "Big Indian," so he tomahawked his rival on the head, and the people at once returned to him, as Mahingan, probably fearing lest they themselves should be tomahawked. Strange to say, after this Manahichity became listless and depressed; so thought it was on account of the loss of his sacred lamb, but finally it leaked out that Mahingan, before dying, had found time to curse his murderer, to threaten him with his vengeance even though he were dead, and to promise him that he would pursue him and his heirs relentlessly for many generations. Strange to relate, Manahichity soon joined his victim, having been injured from the blow, and drowned during a lion hunt. For several generations his descendants in the male line died violent deaths, and it was generally conceded among Indians that a curse was upon them.

END OF THE CURSE. One evening about six years ago, during the month of July, a small band of Indians were encamped upon the island where Mahingan had lived and died the sacred beast. The ever encroaching white man had usurped the heritage of the Indians, who now had dwindled into a few families in place of the powerful tribe who had once held undisputed sway in the land. The curse of Mahingan had been almost forgotten, and that very evening as they sat around the camp fire an old crone with shaking head related to the younger folk an instance that which I have above written. Amongst them stood a boy intensely listening with more than an ordinary interest. He was a direct descendant of Manahichity. Scarcely had she finished when a fenshish howl was heard in the bush close by.

The Indians started to their feet in fright and skill another cry echoed the echo of the summer night, at the time when the enormous dog, with eyes like balls of fire, bounded into the midst of them and, seizing the boy, the descendant of Manahichity by the throat, bore him to the ground. Luckily one man at least preserved his presence of mind. He snatched his rifle from his tent and with good aim sent a bullet crashing through the skull of the word beast. It was all over in a moment and the boy rose up unharmed, except for the wound in his throat where the dog had seized him.

That night the Indians did not sleep, but sat discussing the event until daylight, when one of them took the carcass of the dog and threw it to the pigs and a white man who lived close by. The pigs made short work of the dog and soon had it all devoured, except the head which they left untouched, and there it lay in the hot sun for two consecutive days, until, impelled by curiosity, one of the Indians examined it to find out why the pigs would not eat it. It seemed too hard as stone, and impelled still further by curiosity, he took his axe and cut in two. What was his astonishment at finding it nothing but a solid lump of ice. The discovery spread like wildfire, and caused a great sensation among Indian circles.

The shaggy head of the crone at once pronounced it to be Mahingan, and the Indians that the vendetta was ended by the death of the dog, or, rather, the second death of Mahingan. Whether she was right or wrong, the boy still lives, nor has he experienced any great and unusual ill luck. So let us hope that the legend which is a thing of the past, a mystery snuffed out by a "Winchester" with the latest modern improvements.

These things are hard to believe. I myself doubted if they were true, and expressed these doubts to my informant, a most respectable and pious Indian, an Indian, I even dared to laugh, but he assured me of their truth, and rebuked me for laughing, saying, "It is not right to laugh at such sacred, sacred things."—Lake Temiskaming (Quebec) Letter.

MASONIC.

A Picturesque Lodge on a Mountain Top.

A picturesque lodge was held in August, 1875, on the top of Mount Davidson, in Nevada, 7,237 feet above the level of the sea. The lodge, having had its hall destroyed by fire on Friday morning, Aug. 18, 1875, like its brethren of ancient days, repaired to the hills, and on the top of Mount Davidson, no doubt up to that time the highest point where a masonic lodge was ever held, was a charter, altar of rough ashlar, greater and lesser lights and chairs of rough granite for the master and wardens, while the other officers found accommodations on the rough boulders. To know how to duly style the lodge the Tyler was at a loss; but the worshipful master was equal to the emergency, for he directed a row of pickets, designated by white badges on their left arms, to be stationed around the summit of the mountain, they were so numerous and so near together that none could pass or repass without permission. While this was a high lodge, it was also a large one, for over two hours were consumed in obtaining the names of the members and visitors. The jewels, made of opal, bullion in 1875, by the order of Col. W. H. Howard, costing \$500, and by him presented to the lodge, were saved from destruction by the fire. High and large as this lodge was, yet it was a genuine one, and the usual refreshments followed the completion of labor.

There is a Bro. Wells in Minnesota whose father and grandfather were Masons, and whose great-grandfather was a Mason.

There are 149 Masonic lodges in India, 109 English and 36 Scottish charters.

The grand lodge of New York is entirely free from debt.

The Masonic fraternity at Rollo, Ia., have a fine new hall, which they have opened by a festival and a public installation of the officers of their lodge and of the Eastern Star chapter.

The Masonic relief fund for the Johnsons suffered reached the sum of \$44,761.15. Pennsylvania contributed \$18,783.60; New York, \$9,941.49; Illinois, \$4,746.80; Indiana, \$2,553.45; Louisiana, \$1,500; Massachusetts, \$1,475; New Jersey, \$1,352.50; Ohio, \$1,325.25.

The oldest Freemason in the United States is Bro. John H. Hollenbeck, of Burlington, Vt. He was made a Mason in the year 1813, and is past grand secretary of the grand lodge of Vermont.

Oklahoma has a Masonic lodge working under dispensation granted by the grand master of Indian territory. The worshipful master is from Kansas, the senior warden from Colorado, the junior warden from Missouri and the deacons from Illinois.

Alexander G. Apell is serving his thirty-fifth year as grand secretary of California. In Minnesota a brother was expelled for informing a rejected candidate as to who cast the negative ballot.

Governor Clinton's sash, worn by him while governor of the state of New York, and which has since been in the possession of Clinton commandery No. 14, K. T., has been presented by that body to the department of curios of the grand lodge.

In New Zealand there are 85 English lodges, 15 Irish and 47 Scottish—in all 147. Of these 21 oppose a united grand lodge and 34 have not decided.

The Royal Arch Mason of twenty-one years standing can be disciplined in Connecticut for non-payment of dues.

KNIGHTS OF PYTHIAS.

The Order in West Virginia—The President of Mexico a Member of the Order.

The order in West Virginia is building up slowly but surely. Thirty of the lodges out of 43 that reported for the term ending Dec. 31, 1889, showed an increase of over 500. Since the beginning of their grand lodge in October two subordinate lodges have been organized, Eastern No. 32, with 29 members, and West Union No. 33, with 25 charter members. Reports have it that other new lodges are to follow soon.

The Plutonian contains the following curious information: "Bro. Diaz, president of the republic of Mexico, is a stalwart Pythian, having some time since had a lodge instituted in the city of Mexico, from which he paid from his own pocket the entire expense."

A visiting brother from the Indian Territory lately informed the writer some eight and quarter blood Indians had been admitted to Pythian lodges in the nation, a gross violation of the law of the order.—Sunday Mirror, Fort Worth, Tex.

In 1875 there was a membership of 500 in Iowa, and in 1889 nearly 11,000. In 1875 the grand lodge was \$400 in debt, and in 1885 they were out of debt with a surplus of \$600 in the treasury.

The richest lodge in California is Yo Semite No. 30, having a total of \$103,953.50 on hand and invested.

United Order of Hope.

This order, now nineteen months old, is enjoying a splendid boom. Since Jan. 1, 100 applications have been received in the fifteen lodges, and lively competition is going on for the gold prizes lately offered by the supreme lodge. New certificates are being issued daily by the supreme secretary, and from present indications the order will double its numbers by January next. Since its organization the order has paid to the beneficiaries of its deceased members \$7,200.

An organization to be known as the United Order of Hope Building, Loan and Savings association is being organized in St. Louis. Already nearly enough stock to secure its incorporation has been subscribed. It will be founded upon the most liberal basis, and members and non-members can become shareholders. Blank applications for stock can be had of the supreme and subordinate lodge secretaries. Arrangements are being made for a grand reunion of all the lodges in the near future.

Knights and Ladies of Honor.

The subordinate lodge of St. Louis have determined to have a grand entertainment at the Fair grounds on June 4, to celebrate the fourteenth anniversary of the birth of the order, which took place on June 6, 1876. An executive committee has been appointed by the grand protector to have full charge of the matter, and reports will be made by weekly circular, recording the progress made. This order held an entertainment at the same grounds in September, 1888, when some 30,000 persons were present, and it is expected that the forthcoming entertainment will exceed that one in every way. The executive committee will spare no pains nor expense to make it a grand success.

Iron Hall.

Branch No. Baltimore, the largest in the order numbering over 1,000 members, has paid in sick and maturing benefits over \$60,000.

What to Do with a Mad Dog.

By thrift he had become a millionaire, and he had a splendid St. Bernard dog which he was very proud of. One day the servant came to him horror-stricken. "Master, master! Caesar is!" "What?" "Mad! He won't touch water and he foams from the mouth constantly." "Great heavens! You must not lose a minute. Take the animal at once, before he has bitten any one!" "And will him?"—From the French, in Texas Sittings.

MYSTIC MISCELLANY.

GOSSIP GATHERED IN SECRET SOCIETY STRONGHOLDS.

William H. Miller, Recently Elected Grand Master Workman of the Missouri Jurisdiction Ancient Order of United Workmen—Events in Lodge Room.

Bro. William H. Miller was chosen grand master workman at the recent session of the grand lodge A. O. U. W., at St. Louis. Bro. Miller is a native of Missouri, and is about 47 years of age, says The Overlooker. He began the world on his own account in a printing office when 17, and a year later went into the Federal army, serving honorably until 1864, and being promoted grade by grade from private to captain of infantry.

After leaving the army he returned to his chosen occupation and became publisher of a weekly newspaper in Nebraska. A year later he took the editorship of a daily paper at Nebraska City, where he remained until 1870, when he went to Kansas City to take an editorial position on The Kansas City Journal, where he remained until 1877. Meantime, in 1873, he had become secretary of the Kansas City board of trade, to which he devoted himself entirely after leaving The Journal until January of the present year, when he took editorial charge of The Kansas City Commercial, a weekly publication devoted to trade and finance.

He served as a member of the general assembly of Missouri in 1880, and served on the important committees of railroads and internal improvements, ways and means, and militia, and also on special investigating committees; he has been connected with all movements to secure the improvement of western waterways, and is now a member of the executive committee, having charge of the interest for the English district of Missouri, which includes Kansas City and St. Joseph.

Bro. Miller is a charter member of Woodland lodge, St. Louis, and has been its master workman. From the first he has been a conspicuous worker for the order, and his lodge has felt his influence, it now being the largest lodge in Kansas City. While Bro. Miller has not been in the order for many years, his character and standing are such that he will always be an influential counselor. His executive abilities are great, and his administration cannot fail to be brilliant.

I. O. O. F.

The Most Weighty Member of the Order.

General Goodwin. The National Old Fellow says: "Joseph H. Craig, of Kentucky, weighs 600 pounds, and is tall in proportion. He is an Old Fellow, and carries a gold medal, given to him by his associates in commemoration of the fact that he was probably the heaviest person who had ever succeeded in going through the third degree."

The encampment branch of the order is steadily growing, more especially in the east.

The temple question is still being agitated in Chicago.

The permanent headquarters of the grand lodge of Texas has been moved from Corsicana to Dallas.

One remarkable thing about the order in Nebraska is the number of the members who hold offices of public trust and responsibility. More than two-thirds of the state senate and legislature are members of the order. The same is true of all the state officers, while the officers of each county and city in that state in a majority of cases are held by Old Fellows.

The latest Old Fellows' paper for public favor is The Old Fellows' Journal, of Guthrie, Oklahoma. It is a five column quarto and published weekly at \$1.50. While the Old Fellows of that country are not very thick, it is hoped that the new paper will flourish.

Dr. J. L. Lawrence, of Wichita, Kan., whilst receiving the third degree in Baltimore at that place, fell dead from heart disease.

The transaction of lodge business, excepting that of conferring the degrees, is done in the initiatory degree by the order in Australia.

Fifty lodges in the state of Missouri have assets averaging more than \$50 per member, and of this number seven are in the city of St. Louis.

Cook County lodge, of Chicago, imposes a fine on any one of its officers who do not deliver their charges from memory.

FORESTERS.

Supreme Chief Ranger Dr. Orontyathka, of Toronto.

A large number of the members of Courts Buffalo and Niagara of the Independent Order of Foresters gathered at Forester hall, in the Lewis block, Buffalo, one night in January, to tender a surprise to their supreme chief ranger, Dr. Orontyathka, of Toronto.

Dr. Orontyathka is an Indian. A reporter of The Buffalo Express, in an interview with him, gained the following list of history from him: He was born near Brantford, Ont., and was a chief in the Seneca tribe. When but a very small boy he took a great interest in study, and during the visit of the Prince of Wales to this country in 1859 he was brought before him. The prince took great interest in the lad and sent him to school and finally to college. A portion of his education was received in this country, but it was completed in Oxford university in England. On returning to this country Orontyathka decided to study medicine and graduated with high honors. For some time he practiced his profession in Buffalo with Dr. McDonald, and left there on receiving the appointment as chief physician to his people in Canada by the Canadian government.

He was one of the early members of the Independent Order of Foresters, and his work for the benefit of this order resulted in his being chosen supreme chief ranger of the order, which has a membership of over 118,000 in the United States and Canada.

Dr. Orontyathka found his duties in this position so exacting that he has been obliged to give up all other business. He is a pleasant talker, and were it not for the dark tint of his skin no one would imagine that he was an Indian. His accent is more that of an Englishman.

AN INDIAN FESTIVAL.

The "Starvation Home" of the "Diggers" Described by an Acute Observer.

(Special Correspondence.) San Jose, Cal., April 26.—Probably the lowest and most degraded tribe of Indians that exist in America are those who are called "Diggers" in English, but whose name may be among other Indian nations I do not know.

They are found for the most part in that intermediate section of California known as the southern mines, though small clusters and numbers of them live in Kern

river valley. They are nomadic, and during the summer season go up into the rich valley of the Sierra Nevada mountains, there always being one or two families in Yosemite, where their presence makes a picturesque point in the scenery. They are also to be found in larger numbers on the hills about Murphy's camp and Angel's camp in Calaveras county, and their presence is by no means desired by the inhabitants.

While I was in Angel's camp the annual Harvest Home festival took place, and the first sight was of a long string of Diggers, "bucks" and "squaws," in their best clothes and war paint, though I doubt if any Digger would fight on any occasion. The squaws were dressed of the most brilliant colored calico, with a shawl over their shoulders and wild flowers stuck in their hair. The women had small gourds or even tin pans on which they drummed. The "bucks" had little red whistles on which they piped. These men were dressed in the tattered tatters they could find, and turkey feathers were used as decorations, with the addition of red, white, yellow and black paint.

They pranced through the streets, halting before each house until a young girl, who was really quite pretty, held out an old tin dipper for contributions. Everybody nearly, with the exception of good natured Californians, threw in a few coins, and when they had made the rounds of Angel's they went to Murphy's camp and gathered in as much money as they could. When this had been done the money was carefully counted by a committee of three, and they tied it up in a bag, and all went back to their camp.

The next morning when the "general store" of Murphy's was opened the whole tribe were already sitting around the door. This was a sign that they intended to make a purchase. A whole family will sit hours around a store before deciding upon the making of even a trifling purchase, and expect to be entertained with meat and drink by the proprietor. Just before sundown two chief men went in and bought a gallon of rum, another of whisky, a few pounds of sugar and coffee, a few pounds of beans and some bread and gingerbread and salt. Then they filed to the butcher's and bought almost a whole beef, which necessitates the women cook charge of, and all went back to their camp. It was not till the next morning that the feast was to begin, and it was kept up three days. The men simply gorged themselves and kept stupid with drink, while the women cooked and served food. They had also a deer and quantities of fish.

O. J. C.

He Stayed Out. Tramp—Say, pard, whose house is that? Gardner—Mr. White's. Tramp—Could I get anything by going in there? Gardner—You might. The last one like you got sixty days.—Buckeye.

Extra for Chickens. Waiter—Heard your boiled eggs, sah. Twenty cents.irate Guest (a moment later)—Look here! These eggs have been set on for two weeks. Waiter—Thank you, sah. Boiled chicken—two dollars, sah.—Yale Record.

Built That Way. Mr. Deakin—Yo's smokin' dat butt clean down t' d' brush. Mr. Copec—Yo's lyin'. I jess lighted dat seggar, but mah teef sets so fer back I hab t' poke him pretty well in t' git a grip.—Judge.

Surprising. "I, sir, when I was your age went to roost with the hens and got up with the lark." "You did? Did you keep the lark in the same coop with the hens and yourself?"—Buckeye.

Hard Hearted. Charles—Sir, will you give assent to my marriage with your daughter? Stern Father—No, sir; not a penny.—Chatter.

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